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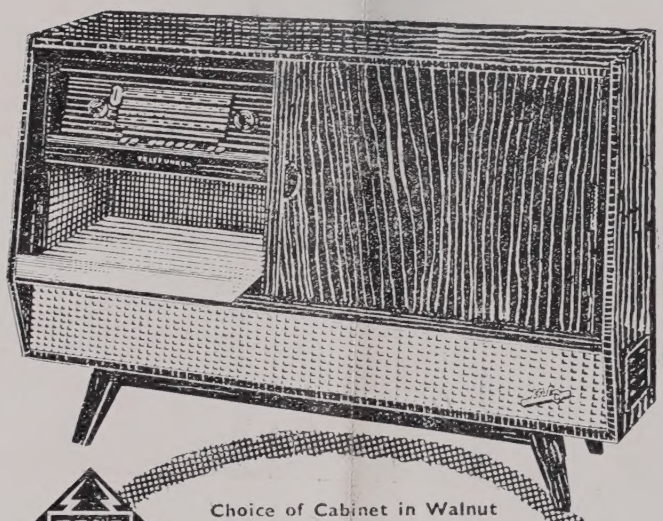

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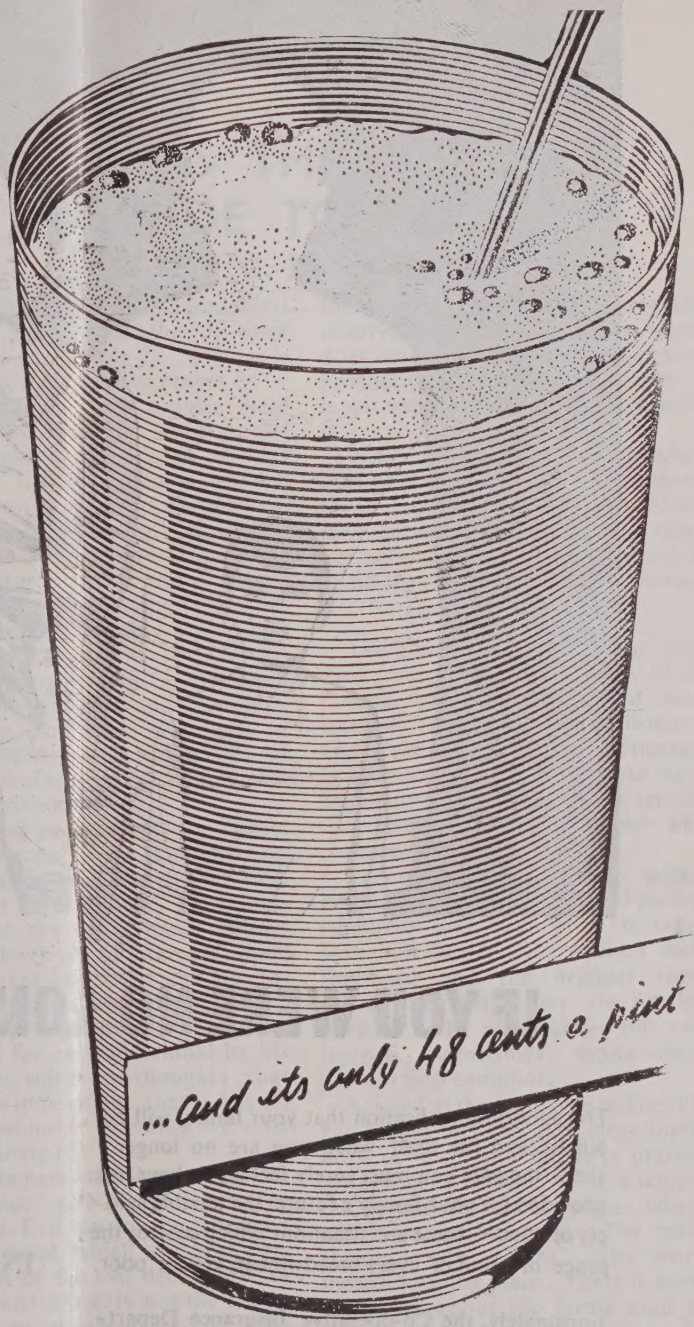

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# World Buddhism

International Monthly: Established 2495 — 1951

Vol. VIII No. 6 JANUARY 1960 B.E. 2503


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# WHAT IS THE BUDDHIST ATTITUDE TO PRAYER ?

**By Prof. G. P. Malalasekera**

I AM often asked : " Do Buddhists pray ? " " What do they do when they go to the temple ? " " What is the Buddhist attitude to prayer ? "

I shall attempt to answer these questions. Now, the word prayer means many things. In theistic religions, i.e., in religions which believe in an omnipotent,all-powerful omniscient, all-knowing god, who is the creator of the world and the father of all creatures, prayer means, among other things, supplication to him, petitioning him, humbly asking him for guidance and protection, for his favour, asking him to bestow upon the supplicator health and happiness. prosperity and the provision of various needs, even the needs of daily life, and asking him for foregiveness for sins committed.

It should be stated at the outset that, inasmuch as the Buddhists do not believe in such a god, they have no prayer in that sense. The Buddhists, on the other hand, believe in the doctrine of *Karma* which declares that happiness and unhappiness are alike the results of action; that prosperity and adversity are produced for each individual by his own deeds, words and thoughts ; that the law is impersonal, that it has no agent behind, directing it or administering it.

Being impersonal, it can show no mercy, nor give forgiveness for trespasses. Evil can only be redeemed by doing good, which will overcome the effects of the evil deed. Sin, in the Buddhist sense, is not the transgression or disobedience of laws arbitrarily laid down by a god to be followed by human beings, but the performance of wrong acts of body, speech and mind which soil the character and impede the growth of one's personality.

## NO PRAYER

There is thus in Buddhism no " prayer " in the commonly accepted sense of the word. Human beings are responsible only to themselves for their good and evil, happiness and misery, and to no other. The world does not depend upon its progress or prosperity on any external agency; it is not constructed by anyone outside it.

What do the Buddhists do when they visit the temple ? They do many things. Let us follow a Buddhist devotee on such a visit and then, perhaps, we shall be able to understand the significance of his actions.

## CLAD IN WHITE

There is no special day for such visit ; he can go whenever he likes, though, of course, the *poya* days specially (the day of the full-moon and of the new moon), are particularly favoured, because on these days others are likely to go to the temple too, and most human beings like company.

The devotees are clad in white, because white is the colour of purity, simplicity and humility. He takes with him flowers, the sweeter their fragrance and the brighter their colour the better they are for his purpose ; he also carries oil, and incense, sometimes sandal-wood powder and camphor.

Arrived at the temple he washes his hands and feet, because cleanliness, both of body and mind, is praised always, in all actions. In the temple are several shrines or places where offerings can be made. The main shrine is the *Vihara*. The word means dwelling place. There is some confusion about the terms used to indicate the various buildings to be found in the temple. It is worthwhile clearing up the matter.

*Vihara* means a dwelling place and the word was originally used to mean the residence of a Buddha. Later it was also used and is quite often used even now to indicate the dwelling place of the monks, *e.g.*, Maha Vihara of Anuradhapura. In this sense, it corresponds to the word monastery.

But now-a-days in Ceylon, the place where the monks live is called a *pansala*, though the word originally meant an ascetic's hut, or a hermit's cell. The old word for what is now commonly called the *Vihara*, *i.e.*, the place which contains images of the Buddha, was *pilimage*, or image-house, but the word is now hardly ever used.

And therein lies something worthy of notice, for to the Buddhist, an image in itself is not an object of worship ; it is to him merely a token, a symbol, a representation, which helps him to recall the Buddha.

For the purposes of his worship, it is even immaterial whether there is an image or not, but an image or a picture or some sort of symbol, he finds helpful for the concentration of his thoughts.

In worshipping an image, therefore, the Buddhist is not an idolator, worshipping merely wood, clay or stone, and the charge of idolatry made against Buddhism is due either to ignorance or to deliberate misrepresentation.

## ANOTHER POINT

There is another point worthy of attention in the use of the word *Vihara* for the building which contains representations of the Buddha. As stated earlier, the word means dwelling place, so that the *Vihara* is to the Buddhist where the Buddha lives, not in the past only, but also now. For, the worship of the Buddhist devotee is not to someone who is dead and gone and is no more, but to someone who is alive and present before him.

This does not mean that the Buddhists believe that the Buddha, who passed away from earthly life at Kusinara, is, at the moment, alive in some particular place, carrying on the functions of life. But the Buddhist, in paying his homage to the Buddha, likes to recall to his own mind the living presence of the Master, so that his act of worship may be vivid and significant.

The Buddha has passed away but His influence persists, pervading the world, like a perfume whose fragrance continues even if the material object which produced the fragrance has been taken away. This feeling of the Buddhist devotee that his offerings are to someone, who to him is yet alive, in that the Buddha's teaching is yet alive, and the memory of the radiant personality is evergreen, also explains why it is that some Buddhists make offerings of food and drink at the shrine.

Such offerings are merely symbolic of the vitality of their faith and devotion ; no one believes, not even the most ignorant Buddhist, that the Buddha actually partakes of the food or drink. It is their way of expressing in idealistic form their conception of the Buddha as a living influence in their lives.

The offering of flowers and incense is a bestowal of worship, an act of homage, of adoration, of gratitude, and the offerings themselves have no intrinsic value. They correspond to the offering of a garland or a bouquet of flowers to someone to whom we wish to show our honour, our respect, our affection, our gratitude. The offerings of flowers or incense is followed by the utterance of stanzas which recall to the mind of the devotee the sublime qualities of the Buddha.

The Buddha verily is the Blessed One, who had put an end to all sorrow and suffering, the Perfect One, worthy of homage, who had attained to supreme wisdom and enlightenment, who proclaimed the way of right knowledge and good conduct, who found Happiness and Peace, who realised the truth about the world, who is unrivalled as a guide and friend to those who seek His guidance, who is the teacher of gods and men.

It will be noticed that here is no request for favours, no solicitation for protection, but the recollection and rehearsal of the qualities of a great man, who to the Buddhist is the greatest that ever lived.

Other stanzas follow in which the devotee declares that he accepts the Buddha as his Teacher and Guide for as long as life lasts, and by virtue of the fact may happiness come to him. It is an assertion of his faith in the Buddha, his acceptance of the way of life as laid down by Him.

## SIGNIFICANT

And, here is something very significant. The devotee utters his resolve to win himself the peace of Nibbana which the Buddha had attained through the practice of virtue and the acquisition of wisdom.

The devotee recalls to mind that during successive births, for a long period of time, the Buddha, then known as the Bodhisatva or aspirant to perfect enlightenment, cultivated those qualities of head and heart that lead beings to perfection, to supreme achievement.

In the course of this training, the Bodhisatva, or Buddha-to-be, considered no endeavour too difficult, no sacrifice too great. Not in one birth only but in numerous births he had sacrificed his life for the principles he held dear, in the service of others.

All men can become Buddhas, if they have the necessary resolve and are willing to follow the path to Buddhahood. The Buddha did not attain a greatness which others cannot themselves achieve.

## THE DHAMMA

The Way of Life proclaimed by the Buddha is called the *Dhamma* and the devotee recalls to his mind, by means of a stanza, the qualities and salient characteristics of that Teaching.

That is something which has been clearly proclaimed with no mystery or esotericism behind it, but open and clear like the open palm of one's hand, that its efficacy is manifest and obvious and capable of proof, that it is eternal and timeless, in that it holds good for all times and for all places, that it invites and challenges enquiry and investigation, that it has nothing to hide that it rests not on faith but on conviction, that it is not vague but definite in the goal it lays down, *viz.*, the elimination of unhappiness and attainment of happiness and peace, that truth and happiness can be achieved only by individual and strenuous effort, not by depending upon someone else, however powerful he may be.

And the devotee also recalls to mind for his own encouragement and edification that there are and always have been those who dedicating themselves to the full realization of the Dhamma, the Path to Deliverance, and earnestly striving have reached the goal of their search, the eradication of greed, hatred and delusion.

Thereby they are exemplars of the Good Life, well conducted, upright, of blameless behaviour, worthy of honour and respect, worthy of being looked up to and followed.

These noble ones are known as the *Sangha*, the community of monks who cleanse this world with the goodness and the sanctity of their lives, avoiding evil, promoting good, filling the universe with thoughts of friendliness, goodwill and peace.

# LAMAS WITHOUT MONASTERIES

( From a Correspondent )

MANY large bungalows at Dalhousie India have acquired something of the atmosphere of a monastery. But the question is whether they will ever acquire the status, because unless they do the rehabilitation of the more senior lamas will not be easily accomplished.

One of the most senior now in Dalhousie is Zimmet Tulku Lobsang Palden. The Galden monastery to which he belongs is five hundred years old and counts among the most famous in Tibet.

At the time of the Chinese invasion it had 3,300 lamas in residence and its archives contained a number of valuable books. Now as he sits the whole day through in a small room the Zimmet Tulku is surrounded only by some rudimentary symbols of worship. (He at least has an ornately painted thanka ; others have to make do with pictures of the Buddha clipped out of newspapers).

His sole intellectual exercise is the reading of the few scriptures he was able to bring with him and an occasional discussion with junior lamas. But in his conversation he refers wistfully to the discussions at Galden in which thousands took part and the highest books were taken out of the library to resolve disputes on obscure points.

## HIS QUESTION

Inevitably, when he is asked about the future he first askes in return : " When can we go back ? " Only when the remoteness of such a chance becomes apparent does he talk of alternatives, though even then most reluctantly because " word must come from the Dalai Lama first. We can only do what he says. Our thoughts have no value ".

But what are his thoughts ? Many famous lamas, he says, who were well-known teachers in Tibet may be in India now. " There are about 20 in Dalhousie alone. If we could assemble them all here in a College of Learning we would be happy ".

The College could be financed, he believes, as similar institutions are in Tibet, out of the earnings of an attached monastery. But the few monasteries which exist elsewhere in India do not suggest that a new one in Dalhousie would be very well off.

An enthusiastic lady who went to Dalhousie is reported to have made a remarkable statement. She said that from this twentieth century flight of the monks a renaissance may take place in India now as in Western Europe after the Middle ages.

That may be, and when her prophecy comes true more than the problem of the livelihood of the fleeing monks may be solved.

## NOT UNLIMITED

But according to Buddhists who are better acquainted with Indian conditions and have been to Dalhousie, including Dordo Rimpo-che of Banaras, room for absorbing the lamas even at Sarnath and Bodh Gaya is not unlimited.

Places with larger Buddhist populations may offer greater scope, especially in Ladakh where some valuable texts await expert editing. But they are all inconveniently close to the border.

Charitable agencies may be able to keep the lamas supplied with food and shelter for quite a time, though even that is doubtful. But an occupation equal to their learning has to be found for people who at present spend much of their time, at least at Dalhousie, in making copies of the few books they have for the hundreds of lamas who came away without any.

This lack of books,i ncidentally, would be one of the difficulties in the way of setting up the College suggested by the Zimmet Tulku.

## JUNIOR LAMAS

The rehabilitation of the junior lamas may be comparatively easy to arrange—provided convention, unbends sufficiently to allow them the use of their hands for earning a living. Happily the lamas themselves are quite flexible in their ways and temperament.

The readiness with which most of them have taken to their changed living conditions is proof enough. There diet, for example, is different from what they are used to. But few of them have complained about it and many have taken to Indian cooking styles.

On October 1 they gave up meat for a two-month period of special prayers for the well-being of the Dalai Lama. But apart from more tea and salt they suggested no replacement. Soon after their arrival their conscience offered a difficulty but they found a curious way out of it.


WORLD BUDDHISM

## VESAK ANNUAL, 1960

**World Buddhism has made arrangements to publish a Vesak Annual this year.**

**It is hoped to bring out the Annual in April in time for Vesak, which falls in May.**

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They declined meat when they heard that it came from supplies especially arranged for them : "To have animals killed for us alone is sinful". But then they discovered a meat shop in the bazaar. "The animals there are killed for no one in particular" and they agreed that "there is no sin in eating that meat".

Even in making images for the worship room they have shown an adaptability which in Tibet would have displeased them. They make a substitute for butter out of tinned milk and stiffen it with "atta". Those who attended on the Zimmet Tulku make out of this mixture images which are superb. But in Tibet only the purest butter would have been considered good enough.

Their wage-earning skills have still to be determined by a proposed survey which will cover all the Tibetans at Dalhousie except the senior lamas, the Tulkus and Geshes. But there is no reason why as a class they should not be as good as the lay workers, who have already shown much promise, especially at crafts requiring both skill and patience.

Those among the lay people whom I asked said they acquired their skills as part of a religious training which all educated Tibetans have to go through up to a point. Some may later rise to be senior lamas and stop practising the crafts, as their religion requires, but they do not easily forget what they have spent years in learning.

Typical examples of the kind of people who are making good use of the work centre are Yeshe Tharchan and Taga, both of them khampas who took training to become lamas.

Both had entered the monastic hierarchy when the invasion occurred but were not senior enough to be totally debarred from practising the craft of making clay images in which they had specialized during their training.

But not being laymen any longer they could not work for personal profit and gradually they began to produce no more than their own monasteries or a few influential officials commanded.

Early in October they heard that a work centre was to be set up at Dalhousie and decided to join it as image-makers. On their own initiative they began to test various clay quarries in the neighbouring hills and selected one which they say will keep them supplied for some years.

Next they experimented with substitutes for the paper they mix with clay in Tibet improve its consistency. Gradually they evolved a mixture which they have found to be wholly satisfactory and now their corner of the work centre has a beautiful array of images.

They have agreed on the one hand to take on apprentices and on the other to work on forms more suited to the Indian market. Their work is so greatly superior to the ordinary image-maker's in India that there should be a demand for both their produce and skills if they agree to train Indian clay workers as well.

The centre will have to be enlarged substantially if it is to handle the lamas as well. But it is already the busiest and most optimistic place in the Tibetan colony at Dalhousie.

It is financed jointly by the Government of India, the Social Welfare Board and the Central Relief Committee and is run for them by the Indian Co-operative Union.

Although it started working only on October 19 and so far only about 50 lay workers have joined it (their total number is about 10 times that) it has already discovered some talented persons and trained some more.

—*The Statesman*, Calcutta.

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# 2,500 MONASTERIES IN CAMBODIA

THE Most Ven. Sri Bodhivamsa Huot Tath, Sangharaja of the Mahanikaya of Cambodia and the Inspector-General of Buddhist Education in Cambodia, arrived in Ceylon to study facilities available for higher studies here for Cambodian monks.

He was the guest of the Vidyodaya University.

Besides visiting historical sites at Anuradhapura and Polonnaruwa he called on the two Mahanayaka Theras at Malwatte and Asgiriya, Kandy.

A special exposition of the sacred Tooth Relic was also arranged for him on Monday, December 21.

He was in Ceylon for a week.

### NO POLITICS

In Cambodia they did not want bhikkhus to meddle in politics, said the Sangharaja at a conference he had with academicians of the three Ceylon universities and heads of the pirivenas.

The conference followed a reception to the Sangharaja by the sangha and the Buddhist laity at Kandy.

The Sangharaja said the Cambodia Government which was a monarchy and which had Buddhism as its state religion, did not like bhikkhus and laymen to mix during their student days, because of the fear that monks might take to anti-monastic activities.

However, although in the past bhikkhus studied in their monasteries, now that system had changed. Bhikkhus had to learn science and everything else that laymen learnt, because it was an accepted principle that bhikkhus and laymen had to live ordinary human lives and therefore bhikkhus had to be equipped with all the knolwedge that they could acquire.

### 10,000 MONKS

"The members of the Sangha were held in great esteem by the Cambodian nation and the Cambodian State has provided exclusive educational institutions for the benefit of the Sangha", he said. All Buddhist schools were run by the State at its primary, secondary and higher level.

The strength of the Order in the state of Cambodia, he said, was over 60,000. There were about 2,500 monasteries. The monks studied in the institutions known as Buddhist schools which amounted to 500. A Buddhist University which had been opened recently had forty students. By next year they intended to increase the number to eighty.

At the Vidyalankara University, Colombo, the Sangharaja said that he was greatly impressed with the advance that Buddhism had made in Ceylon and the facilities available for research and higher education in Buddhism.

The Sangharaja also visited the sacred Bo Tree at Anuradhapura, where he participated in a special pooja.

---

## SANGHARAJA OF THAILAND

The Sangharaja of Thailand, accompanied by a delegation of Buddhist monks and laymen numbering 50, visited Sarnath, India, on November 25.

A meeting held on the same day in the hall of the Mulagandha Kuti Vihara accorded the delegation a warm welcome by the Maha Bodhi Society.

The Sangharaja said he was very happy to be at the holy spot where the Buddha turned the Wheel of the Law first. India in general and Sarnath in particular were very sacred to Buddhists all the world over, he said.

He added that the Law of the Tathagata alone could save the world from impending catastrophies and could ensure everlasting peace in the world.

The Sangharaja arrived in Calcutta from Thailand on November 20. The party left for Buddha Gaya on the same day, where the opening ceremony of the newly constructed Sangharama for Thai monks was performed. Five Theras were stationed there to remain in permanent residence.

On the 29th the party returned to Calcutta where the Maha Bodhi Society gave a public reception. Mr. D. Valisinha in the course of his speech suggested that the King of Thailand should be invited to open the Vihara which is being built at Buddha Gaya.

The Sangharaja in reply said that almost all the people of Thailand were Buddhists and as such they had great veneration for India for it was in India that the sacred places associated with the life of the Buddha were situated.

They visited Buddha Gaya, Sarnath and other places on pilgrimage, he said, and they were deeply impressed with the Indian Government's work to restore the places.

---

*PUBLICATIONS RECEIVED.*

**The Case for Rebirth :** by Francis Story. The Wheel Publications No. 12/13. Buddhist Publication Society, Kandy, Ceylon.

**Buddhism and Worship :** by Prof. G. P. Malalasekera. Bodhi Leaves No. 8. Buddhist Publication Society, Kandy, Ceylon.

**Jyoti :** Gujarati Monthly. Jamalpur Road, Ahmedabad 1, Bombay State, India.

**The Middle Way :** Vol. 34, No. 3, November, 1959. The Buddhist Society, 58, Eccleston Square, London S.W.1, England. Price 2sh 6d.

**The Maha Bodhi :** Vol. 67, No. 11, November, 1959. 4A, Bankim Chatterjee Street, Calcutta, India.

**Kerala Under Communism :** A Report. Democratic Research Service, Manekji Wadia Building, 127, Mahatma Gandhi Building, Bombay 1, India.

**Visakhapuja B.E. 2502 :** The Buddhist Association of Thailand (Under Royal Patronage) Bangkok, Thailand.

**A Critical Study of the Vinaya :** By Sramanera Jivaka. Royal Printing Works, Godowlia, Varanasi, India.

**Bosat :** Vol. 31, No. 7. December, 1959. 65D, Training School Road, Havelock Town, Colombo, Ceylon.

**La Buddha Lumo :** No. 59. Clarach, Abbey Drive, Gronant, Nord-Kimtujo, North Wales.

**Young East :** Vol. 8, No. 31, Autumn 1959. 150, Kita Kyo Shima, Tai to-ku, Tokyo, Japan.

**Tri Budaja :** No. 69, October, 1959 and No. 70, November, 1959. Gabugan Sam Kauw, Djakarta, Indonesia.

**Waicak 2502 :** The Waicak Celebration Committee. Proqo 11/25, Samatang, Indonesia.

**Dharmachakra :** Vol. 12, No. 4, November 1959. Sugata Nidhana, 15th Road, Plot No. 463, Khar, Bombay 21, India.

**The Golden Lotus :** Vol. 16, No. 7. September, 1959. 537, Arbutus Road, Philadelphia 19 Pa, U.S.A.

**Zen Notes :** Vol. 6, No. 10. The First Zen Institute of America Inc, 156, Waverly Place, New York 14, U.S.A.

**The Buddhist :** Organ of the Colombo Young Men's Buddhist Association. Vol. 30, No. 9, January 1960. Borella, Colombo, Ceylon.

**Metta :** Journal of the Buddhist Federation of Australia. Vol. 1, No. 4, January, 1960. 282, Anzac Parade, Kensington, New South Wales, Australia.

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# AT THE SHRINE OF BORO-BUDUR

During a recent visit to the great monument of Boro Budur in Java, a request was made to the overshadowing Deva for his interpretation of the symbology of the shrine. The following was his reply as far as the author was able to receive and translate it into words. It need hardly be said that much of the deep wisdom and the beauty of the reply is lost in the process. That which remains is here offered in the hope that glimpses of light within may yet be caught — G.H.

## I. ENLIGHTENMENT

*Timeless and spaceless is the story of the Buddha, eternally true*
*Not of the one man alone, but of all men ;*
*Not of one world alone, but of all worlds, even those invisible.*
*All Suns have once been Buddha's ; indeed are Buddha's now.*
*Shining not alone as did Our Lord upon a single globe.*
*But upon the many which are bodies of the Sun.*
*Buddhahood is the consummation of all life, the goal of all being ;*
*And of enlightenment there are degrees.*
*Here enshrined in beauty sculptured in stone is the immortal drama,*
*The story of all enlightenment, of men, of worlds, of Suns.*

## II. THE WAY

*All created things must first descend, from the realms of the eternal*
*Into the realns of time, passing through Maya, the eternal Mother as they descend.*
*Born into illusion imprisoned in time, the dwellers in eternity.*
*Win free, ride forth from the place of dreams into the freedom of the Real.*
*The story of all the Buddhas, is the story of that travelling from the illusory to the true, from the fleeting to the eternal.*
*Each incident upon the way is an experience which comes to all*
*A stage wich all must pass. For there is but one road to Buddhahood*
*All who tread that road must meet the self-same barriers, endure the same temptations, know the same strife and fatigue*
*As also in the end, all beneath that Bodhi Tree, must reach supreme enlightenment*

## III. THE DESCENT

*Though fashoned as a square, the shrine appears as spherical to symbolise the truth of the identity of form and Life.*

*The blending of eternity with time. Thus is the shrine a universe in miniature, a symbol of creation and of all created things,*
*But above all a symbol of the Way.*
*The topmost point, the summit of the pinnacle, which crowns Boro-Budur symbolises that from which all comes forth.*
*The stupa's shape displays most perfectly the first form assumed by life. entering the Maya of pace (the ultimate atom on each plane)*
*Each successive gallery displays the stages of descent, the basic numbers and the principles by which the universe is built and filled with life.*
*Each stupa represents both in proportion design an Archetype, the first expression in the realms of time of truth which is eternal.*
*Therefore in each a Buddha sits, withdrawn from time and space and yet within silent, and invisible, save to those who look within the form and see the life.*
*Thus is displayed the truth, that in every Buddh' the fleeting and the eternal meet*
*The lotus of the four-fold base symbolises matter fructified, space moulded to form, receiving from above the impress of descending spirit.*
*And from the sacred union, Buddhas are born. Through here in archetypal realms, they still remain within the womb, awaiting their hour.*
*Dwelling between two states of time and timelessness as every Buddha does, embodying the powers of eternity whilst living in the worlds of time.*
*Below the third of these great galleries, eternity is left behind*
*Though still attainable, still visible to those who will look up as they descend*
*The world of archetype now disappears, the worlds of form are seen.*
*The universal becomes the individual the essence specialised.*
*Henceforth, succession occurs the dream of life begins.*
*When therefore, man descends these steps of stone he treads symbolically the selfsame road which once as he trod he came forth.*
*When he ascends he climbs prophetically the pathway of return.*

## IV. THE RETURN

*Many Buddhas have trod that upward road and still remain to show the way.*
*Hence the many statues of the Lord which tier on tier adorn the shrine*
*Symbols of those Enlightened Ones who have attained.*
*Each incident portrayed in Buddha's life is in truth a landmark and a stage, a testing and aturning point, common to the life of all.*
*Thus also in the moment the individual is blended with the universal Eternity in time*

### V. HISTORICAL

*The inspired one who first conceived the shrine beheld these truths.*
*Became illumined with the principle by which all worlds are made*
*This he mirrored in Boro Budur, which is a vision wrought in stone.*
*Devoted to the Buddh' by whom his wisdom was inspired*
*The artist made this monument in honour of his Lords enlightenment ;*
*Chose the story of His Life to symbolise the Way by which enlightenment shall come to all.*
*This offering Our Lord received, blessing designer and design*
*Inspiring sculptor and builder as noble edifice arose*
*A relic of His last life on earth, a mighty talisman*
*Lay buried underneath the centre of the shrine.*
*Thus was the power of the Holy One established here in symbol and in fact.*
*Thus, through perfect art numerical exactitude, just proportion and harmonious blending*
*of the many into one, peace of the eternal abides within this monument in time.*
*Through the power within the beauty and the peace, the presence of the Lord of Light*
*dwells in Boro Budur.*

### VI. TO VISITORS

*As you go forth again into the busy world of men remember Boro Budur*
*For in that remembering its power, its beauty and its peace will enter into you to keep you*
*steadfast on the way that leads to Buddhahood for you*

**Geoffrey Hodson.**

# LAOS IS INDEBTED TO BUDDHIST LANKA

**By Ven. Narada Maha Thera**

*(Ceylon)*

FOR the second time, after twenty years, I had the pleasure to pay a flying visit to Laos as arranged by the Laotian Embassy in Saigon and the Department of Cultural Affairs, the Laotian Government meeting all the expenses.

Laos is a Buddhist kingdom with about 2,000,000 inhabitants although this ancient land covers about 90,000 square miles. This is one of the most under-developed countries in Asia and the least soiled by external influence. The innocent people are materially poor but spiritually rich. The country is full of dense forests and is locked up naturally by rugged mountains with some peaks rising to a height of about 10,000 feet.

Laotians are culturally Indian in contrast to their Vietnamese neighbours who are more or less influenced by Chinese culture. With foreign aid the country has been developed to a considerable extent. The United States Operation Mission, with "mutual security" as its primary object, has, in the course of five years, rendered a great service for the advancement of the nation. It has many plans for the future. Some Christian missionaries are attempting to "give the Bible" to the neglected hill tribes.

The Laotians are 100 per cent Buddhists. They say that Buddhism is in their blood and nobody can convert them into another religion. Though the Laotians are materially poor, Christian missionaries, even during the French regime, had met with no luck in converting them.

There are 14,000 monks with 6,000 bhikkhus and 8,000 samaneras. Unlike in many other Buddhist countries, there is only one *nikaya* in Laos with a Sangharaja and Sanghanayaka comparable to the King and the Prime Minister respectively. Bhikkhus are not permitted to dabble in politics. Neither the bhikkhus nor the lay followers are provided with sufficient necessary facilities to study their religion although periodical sermons are delivered in their respective temples. They expect help from Simhala bhikkhus to teach them Pali, Sanskrit and English.

The Laotians are extremely grateful to Buddhist Lanka for several reasons. Their history records that Prabhang, the golden image, about three feet in height, was a gift from Ceylon. Cula Naga, a Simhala Thera, has made the image from 365 to 385 BE. It was first brought to Cambodia. In 1902 BE. King Fa Ngoung took it to the capital of Laos which was named Luang Prabhang after the image. This majestic image is now housed in the shrine chamber of the palace. People regard this image as the source of all their fortune and happiness.

### GIFT FROM LANKA

The blue sapphire image, the most precious treasure in Thailand, was originally in Vientianne, the present capital of Laos. During the Thai-Lao war it was removed to Bangkok by the Thai king. This valuable image too was a gift from sacred Lanka.

In That Luang, the greatest cetiya in Vientianne, is enshrined a Buddha relic supposed to have been received from Ceylon.

Still the religious and innocent Laotians venerate Sri Lanka for these priceless gifts. Bodhi trees were presented by me twenty years ago. Of them one was planted by a prince in Vientianne and the other by the late king in Luang Prabhang.

I visited Vientianne at a time when the Laotians were celebrating an annual religious and national festival in That Luang where I was residing with the Sanghanayaka. The celebrations lasted five days.

The present king and the Ministers were present on two days. Different nations had their own pavilions with their exhibits. There was a special pavilion for Christian propaganda during this Buddhist festival.

### NEED ASSISTANCE

The king and his Ministers paid their respects to the cetiya and then listened to a sermon for about an hour squatting on the ground. On the fullmoon day nearly 2,000 men and women sat kneeling in the temple premises in rows to offer Pindapata to about 7,000 bhikkhus and samaneras.

The king and the Ministers were also present. It was an unforgettable impressive spectacle which demonstrated the piety of the devout Laotians.

In a single-engined plane I made a hazardous trip to Luang Prabhang where special arrangements were made for me to see the body of the late king lying-in-state in the same chamber where the golden image occupies the place of honour.

The devout Laotians need the spiritual assistance of Buddhist countries to make their kingdom an ideal Buddhist state.

# Divergent Views on Sasana Report

DIVERGENT views have been expressed on the Buddha Sasana Commission Report, the recommendations of which were published in the December issue of *World Buddhism*.

The All-Ceylon Buddhist Congress requests the Government to accept the recommendations of the Commission and implement them without delay.

The Sasanarakshana Bauddha Mandalaya also passed a resolution urging the Government to implement the recommendations of the Commission.

The meeting, which was presided over by Sir Cyril de Zoysa, was held at the Colombo YMBA. hall.

### RESOLUTIONS

The following resolutions were passed at the meeting, and referred to a committee of 30 members :—

" This conference of Buddhists wish to inform the Government and the Buddhist public that no useful purpose will be served by any effort at restoration of the Buddha Sasana to its pristine position in this country without first removing from the noble Order of bhikkhus those undisciplined individuals who lead corrupt lives and bring discredit to the Sangha and, therefore, urges the Government to implement the recommendations of the Buddha Sasana Commission subject to the following amendments which are necessary to achieve the desired result :—

" The removal of undisciplined bhikkus from the Order as was done in the past, and referred to in para 593 of the report of the Buddha Sasana Commission. For this purpose every bhikkhu should be required to make a formal declaration with regard to his purity in the application for registration.

" The suspension of the proposed registration of bhikkhus until the first suggestion is given effect to.

" The prohibition to bhikkhus to accept salaries or remuneration in any shape or form and/or to practise medicine.

" Prohibit the appointment to any section of the proposed Sasana Mandalaya of any bhikkhus who possess worldly wealth or are engaged in money making pursuits or engage in politics or other corrupt practices prohibited by the Vinaya rules.

" This conference calls upon the Government to take steps, along with the establishment of the proposed Sasana Mandalaya and with the co-operation of the Buddhist public to create a Central Fund from which to meet the expenses of providing for the fourfold requirements of the Bhikkhu Community including education, health, transport etc.

" This conference calls upon all Buddhist voters, both male and female to obtain undertakings from the candidates for whom they vote at the forthcoming general election to work wholeheartedly if elected to Parliament for the purification of the Sangha and the restoration of the Buddha Sasana in Ceylon to its pristine position."

The President of the Mandalaya, Mr. D. S. de Silva, addressing the meeting said that the society had been formed two years ago for the purpose of arresting the deterioration of the Sasana.

### MODIFICATIONS

The Co-ordinated Central Council of the Sangha of the Amarapura Chapter in Ceylon unanimously decided at a meeting held at Panadura, to accept the report of the Sasana Commission with certain modifications.

The Council also resolved to urge the Government to implement forthwith the recommendation (with modifications) as " any further delay would be detrimental to the interests of both the Sasana and the Buddhist Ecclesiastical Order. "

Panditha Moratuwe Sasanaratana Thera, one of the joint-secretaries of the Co-ordinated Council, said


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that the reformation of the Sasana had to come without further delay if Buddhism were to survive the onslaught of outside influences.

The Co-ordinated Council decided upon several amendments to the Sasana Commission recommendations.

The recommendation that any person who intended entering the Buddhist Ecclesiastical Order should obtain prior permission from the Sasana Mandalaya of the Division and that such person had to be an understudy to the bhikkhu from whom he was to receive ordination, did not find favour with the Council.

Another amendment was that the proposed Supreme Council of the Sangha Sabha should be composed of only the heads of the Nikayas, namely the Mahanayaka of Malwatte, Asgiriya, Ramanne and Amarapura Chapters.

The Co-ordinated Council also recommended to the Cultural Ministry that the proposed Sasana Mandalaya of 101 members should consist of an equal number of members of the Sangha and laity.

One of the surest means of cleansing the Sasana for all time was to implement the report of the Sasana Commission, remarked Mr. D. B. Weerakoon, addressing a meeting of representatives of Buddhist associations, organised by the Government and Local Government Services Buddhist Association and held in Kandy. Mr. R. B. Alawattegama, president of the association, presided.

The meeting by resolution decided to call upon the State to have the Sasana Report implemented forthwith.

## OPPOSITION VIEWS

The Mahanayake Theras of the Malwatte and Asgiriya Chapters in Kandy are however strongly opposed to the Government framing new laws to control the Siamese Sect, and the Prime Minister Mr. W. Dahanayake, has indicated his whole hearted agreement with their views.

The Ven. Purijjala Sri Siddhartha Saranankara, Mahanayake Thera and Ven. Yatawatte Dharmakirthi Sri Saddharmaratna, Mahanayake Thera have stated in their letter to the Premier:

"If anybody were to say that there should be a Sasana Mandalaya appointed very early we say that it should be for themselves, and not for the Siamese Sect, which is protected by the 1815 Treaty between the Sinhalese and the British."

The reform of the Sangha must come through the Sangha, and if any Government tried to force such reforms, it was not the Sangha that would break up, but that Government, said Mr. W. Dahanayake, addressing the Sangha Sabha and the Mahanayake of Malwatte, Kandy.

Recently, a question had arisen about the Sasana Commission's recommendations, said Mr. Dahanayaka.

He was sorry to see that attempts were being made by some people to split the Sangha into two. Those who made such attempts were committing a sin.

As Prime Minister, he would give them one assurance. He would not allow any legislation to be framed against them.

Mr. Dahanayake said earlier: "I do not want to implement any proposal if the Malwatte and Asgiriya Chapters say no. This is my personal view."

## DISHARMONY

"If the Sasana Commission Report is implemented without doubt, even the few remaining members of the Sangha will give up their robes and disappear from the Order" observed the Ven. Amugama Rajaguru Vipassi, Anunayaka Thera of Malwatte.

"Bhikkhus devoted their attention to various activities at the present time due to the laity neglecting their obligations towards the Sangha. Sasana reform would never be realised without bhikkhus," he said.

If the proposals outlined in the Commission Report were to be implemented there would arise a situation were discord and disharmony would prevail between the Buddhist clergy and the laymen and thereby adversely affect the progress of Buddhism in this country," said the Ven. Etulgama Devarakkitha Thera of the Malwatte Chapter at a propaganda meeting.

He added that some politicians were trying their best to implement this report in its present form, which only benefited those politicians and not the Buddha Sasana.

If one looked closely into this report one could see that a proposal had been made to set up a Bauddha Mandalaya to develop and reform the Buddha Sasana. At the same time it should be mentioned at this stage that no such Mandalaya had been responsible in preserving the Buddha Sasana in this country during the last 2500 years.

Therefore, there was no necessity for such a Mandalaya to intervene in matters relating to the Buddha Sasana, which had faced difficulties in the past without the assistance of any such organisation, and had survived until today without any visible deterioration.

The governing body of the Wanavasa Vihare Sangha Sabha has also protested at some of the provisions of the Sasana Report.

The main objection by the Sabha is the perpetuation of a system of permitting bhikkhus to hold property through the legal provision of appointing Viharadhipathis. The Sabha felt that Viharadhipatis should be transferable which would obviate the creation of vested interests.

It also opposed the control by laity of Sangika property and was of opinion that the property should be vested in the respective Nikayas and each Nikaya should be regarded as a "legal person" on the lines of an incorporated body.

Bentota Mangla Maha Thera the Anunayake of the Kotte Chapter presided.

The Dakshina Lanka Syama Nikaya Maha Sangha Sabha has appealed to the Prime Minister not to implement the proposals relating to the Sasana Mandalaya, as set out in the Buddhist Commission report.

It states that the Sangha and laity unreservedly accepted that a reformation of the Sasana is essential. But if the proposals are implemented, bhikkhus will be tied by unnecessary rules and regulations and the result will be two parties—governing and the governed—in the Sangha itself.

As a result of various contradictions being included in the Sasana Mandalaya proposals, various disputes difficult to solve will arise in the implementation.

A sub-committee of the Buddhist Advisory Council, which examined the Sasana Commission Report has made certain amendments to the report and has recommended that bhikkhus should not be allowed to participate in politics at all or become members of political organisation.

The sub-committee has recommended that bhikkhus who are engaged in traditional medical treatment should be allowed to continue till such time they have trained laymen to take their place.

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# CONGRESS CALLS FOR BUDDHIST GOVERNMENT

THE President of the All-Ceylon Buddhist Congress, Mr. P. de S. Kularatne, at the 41st annual sessions of the Congress held at Amparai in South Ceylon said that it was the duty of Buddhists to see that a truly Buddhist Government was set up in Ceylon at the next General Election on March 19.

The Congress also wants the Government to accept the recommendations of the Buddha Sasana Commission and implement them without delay.

The sessions which began on December 25, continued for four days.

Another motion requested the Government to set up a State school system to protect the rights of Buddhist children.

A third resolution requested the Government to conduct a full survey of the Buddhist antiquities now brought to light in the valley under the control of the Gal-oya Development Board and to take immediate action to ensure their protection.

The Ven. Kalukondayawe Pannasekara Maha Nayaka Thera, in a short discourse, said that if the recommendations of the Sasana Commission were implemented ten years ago the purity of the Sangha could have been maintained.

He said that after the assassination of the late Prime Minister bhikkhus were subjected to a good deal of humiliation and this would not have happened if a Sasana Mandalaya existed.

The Ven. Madihe Pannasiha Nayaka Thera said he regretted to say that there was no unity among the Buddhists and that the present system of education tended to segregate bhikkus from the laity.

It was Bishop Coppleston who made the announcement with pride that the education given to the people of this country would make them bad Buddhists.

### PRESIDENTAL ADDRESS

In the course of his Presidential address Mr. Kularatne said :

The Mahajana Eksath Peramuna which gave great expectation to the Buddhists came to an untimely end owing to the sudden and unfortunate death of our Prime Minister.

We are not aware of anything remarkable done by this government for the welfare of the Buddhist community.

Our honest opinion is that our Prime Minister never got the opportunity to do anything much for the welfare of the Buddhists. Whatever the Ministry of Cultural Affairs may have done for us, it was prepared to do and has done similarly for other religious communities.

We have now before us the opporunity to bring into being a new government. If you wish to do your bit to obtain for the Buddhists their proper place in this country and to get from the government all that is our heritage, it is absolutely essential that we should establish a government in which we shall have members and Ministers who have got the interests of the Buddhists at heart, who are moved by a genuine and sincere feeling for the Buddhists.

We must bring into being a government that will hear our cries and listen to them with sympathy. This I feel is the only way in which we can achieve our goal. We see from the newspapers that many parties are ready to come to you asking for your vote.

If the Buddhists continue to form new and small political parties here and there we will dissipate our energy and we may have reasons to regret our foolishness later.

When candidates come to you asking for your support it will be your duty to examine their credentials—find out their policy clearly and we must give our votes when we have got their firm promise preferably in writing as to what they are prepared to do for us Buddhists.

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In the interest of the Buddha Sasana, for the welfare of the bhikkhus as well as for the Buddhist laymen, there are at least two demands which we expect the new government to satisfy. Therefore, we must inquire from candidates who come to us what their views are on these two demands before we promise to support them.

### TWO QUESTIONS

The first question that we must ask is: "Are you agreeable to support the provision of all our educational facilities for Buddhist children through a well organised system of State Schools ? Do you promise, if you are elected to take necessary action in this connection without delay ? "

The second question is : "Are you in favour of granting an incorporated constitution to each of the three sects Siyam, Amarapura and Ramanna. Are you in favour of the establishment of the Sasana Mandalaya as recommended by the Sasana Commission subject to these constitutions to work for the welfare of the Buddhist laymen and the bhikkhus and help the different Nikayas to act in accordance with the incorporated constitutions referred to above? "

These two are the most important questions for which a Buddhist voter must insist clear answers from a candidate.

It is our misfortune that even after 12 years of independence we have not been able to establish a party which has genuine feelings for the grievances of the Buddhists, and this inspite of the fact that the majority of the people of our country are Buddhists.

The Sasana Mandalaya recommended by the Sasana Commission is not intended to control any Nikayas. The Uththara Sangha Sabha, one of the three component parts of the Sasana Mandalaya, membership of which is restricted to bhikkhus is alone entitled to advise on matters pertaining to the bhikkhus.

According to the recommendations of the Commission a large majority of the bhikkhus who are members of the Uththara Sangha Sabha will undoubtedly belong to the Malwatta and Asgiriya Chapters and therefore the power and the control of the Uththara Sangha Sabha will belong to those two Chapters which contain the largest number of bhikkhus in the country, and that is as it should be, in accordance with the principles of true democracy.

It is the Commission's hope that by the association of the bhikkhus of the three Nikayas working together and holding discussion in this one body there will grow up better feelings, better friendship and greater unity among the three Nikayas.

### EDUCATION

The Buddhist Committee of inquiry has in no uncertain terms pointed out the importance of giving education in a Buddhist environment to Buddhist children. We must all accept the fact that there is no one institution recognised by the Buddhist public which is in a position to remedy the inferior position in which the Buddhist children are placed in the matter of education by establishing schools that they need.

Whenever I have expressed views on education, I have always maintained that education can be given to a Buddhist child best in a Buddhist atmosphere and environment.

What we Buddhist want is to protect the rights of our children in matters educational.

### SET UP DHARMA RAJA

Dr. G. P. Malasekera, Ceylon's Ambassador to Russia and former President of the All-Ceylon Buddhist Congress, addressing the session said they all should strive to set up a Dharma Raja in Ceylon.

He said this could only be achieved, if they acted according to the teaching of the Buddha.

Dr. Malalasekera said the Buddhists would be faced with great problems in the near future and they could solve them if they acted wisely and patiently.

He said he discussed a number of problems that faced the Buddhists with the late Prime Minister, Mr. Bandranaike, who, too, he said, was aware that the solution lay in setting up a Dharma Raja.

It was unfortunate that it was not possible for Mr. Bandaranaike to fulfil the promises he gave the Buddhists on account of his untimely death.

Dr. Malalasekera said that Buddhists should act wisely during the coming General Elections and should elect members who had an abiding interest in the welfare of Buddhism.

He added that a Dharma Raja could not be set up when there was unemployment and when people took to gambling and drinking.

Buddhists must be prepared to make a great sacrifice, and when they fought for their rights they should also see that justice was done to others, he said.

# BUDDHIST FEDERATION OF AUSTRALIA

*The following is the report of the Executive Committee of the Buddhist Federation of Australia*

An important recent event on the organisational side was the first meeting of the regularly constituted Executive Committee of the Buddhist Federation of Australia.

Before the last annual general meeting of the New South Wales and Victorian Societies, the business of the Federation had been conducted by a pro tem committee appointed by both society committees.

At the annual meeting, however, regular representatives were elected for the next two years, as provided in the Federation's constitution. The elected members were those who had already served on the pro tem committee—Mrs. N. Jackson Messrs. C. Knight and N. Moschner from New South Wales, and Messrs. L. R. Oates, F. C. Whittle and L. A. Bullen from Victoria.

In order to give the new committee a good start, the three Victorian representatives, together with another active Victorian member, Mr. R. L. Henderson, visited Sydney to hold a full meeting on August 30.

The chairman, Mr. Knight, opened the meeting with a report on membership, outlining the current position regarding the circulation of the Federation's journal *Metta*, and summarising the contacts made between the Federation Committee and other Buddhist groups, both overseas in Australasia and other parts of Australasia, which it was hoped the Federation could bring into closer contact with each other, despite the great distances over which they are scattered.

The report of the Treasurer, Mr. Whittle, was then received. This indicated that the financial basis adopted for the Federation, namely, a per capita of five shillings per financial member of each affiliated body, had proved quite adequate for current activities as, after allowing for total costs of the production and distribution of *Metta* during the current financial year, a small surplus would remain.

Office-bearers for the next two years were then elected, it being decided to confirm the office-holders in the position held by them in the pro tem committee. Thus, Mr. Knight would continue as chairman, Mrs. Jackson as editor, Mr. Oates as Secretary, Mr. Whittle as treasurer and Mr. Bullen as additional member of the Executive.

The rest of the meeting was devoted to the discussion of additional projects to make the Buddha-Dhamma better known in Australia and elsewhere.

In particular, discussion centred around a letter received from the Ven. Nyanaponika Thera of Ceylon, who has already edited a number of booklets in the "Wheel" and "Bodhi Leaves" series, suggesting that Australian Buddhists submit material of a complimentary nature for publication.

The meeting was considered by all participants as most successful, and as promising the future smooth working of the Federation Committee in carrying out its object of extending the influence of the Dhamma in Australia.


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# Dalai Lama's Indian Pilgrimage

THE Dalai Lama left Mussoorie, his headquarters in India, early in December on a two-month pilgrimage of India.

Travelling in a saloon he visited Sanchi on December 9, Ajanta and Ellora the next day and stayed at Bombay for two days before visiting Madurai

From there the Dalai Lama went to Sarnath and then proceeded to Gaya. He will return to his new home at Mussoorie some time in the first fortnight of February.

He proposes to spend nearly six weeks in Sarnath and Gaya meeting Buddhists from all over the world giving them religious discosures and admitting new monks to Tibetan Lamaism at Gaya in his capacity as spiritual head of Tibet.

The Dalai Lama is accompanied by Surkhang, his senior cabinet minister and nine monks who will assist him in religious rites at various Buddhist shrines.

This is the Dalai Lama's second visit to holy shrines, the first having been in 1956, when, as head of the Tibetan Government, he toured India as a state guest.

### AT SANCHI

A thousand earthen lamps were lit in the prayer hall of the New Vihara at the Sanchi hilltop, when the Dalai Lama offered special prayers called " Mahayana " for removing the ignorance of man.

The Dalai Lama, on the first lap of his two-month pilgrimage of Buddhist shrines in India, also performed ' puja ' before the sacred relics of Sariputta and Mahamoggalana, the two chief disciples of Lord Buddha.

Bhikkhus chanted verses from the Buddhist scriptures, and sprinkled holy water as the Dalai Lama performed the ' puja '. After the ' puja ', the Dalai Lama carried the golden casket containing the relics on his head.

Talking to reporters through an interpreter the Dalai Lama said he would utilize this opportunity to offer his prayers to the Buddha, Dhamma and Sangha, so that the entire beings of the universe can achieve all that is expected by a living being.

At the world-famous frescoes of Ajanta, the Dalai Lama spent over three hours in the caves, and offered prayers before the Buddhist shrines.

During his first visit to Ajanta in 1952, the Dalai Lama was accompanied by the Panchen Lama.

When he arrived at Ellora for the first time, the Dalai Lama went round 12 Buddhist caves.

He held a ceremonial prayer at Cave No. 10 and recited scriptures sitting in front of the Buddha image. This is stated to be the first occasion in recent times that a religious function was held inside the cave. The whole cave was brilliantly lit for the occasion.

He then left for Bombay from where he went to Madras.

Soon after the Dalai Lama's arrival in Madras, Mr. M. Bhaktavatsalam, Home Minister, called on him and was with him for a few minutes. The Minister discussed with him details about the various religious centres and centres of Buddhist interest in the State.

The Maha Bodhi Society in Madras accorded a reception to the Dalai Lama. At the end of the reception, the Dalai Lama planted a sapling of a Bodhi tree brought from Buddha Gaya in the compound of the society.

Earlier, in the afternoon the Dalai Lama motored to Kancheepuram, which was a centre of Buddhist learning in the seventh century and the birthplace of Nagarjuna, the foremost exponent of Mahayana Buddhism.

### LITTLE SHRINE

The Dalai Lama visited Tiruvanmiyur, a fishing village on the outskirts of Madras, and laid the foundation-stone for a little shrine in the proposed site for the new cultural and educational centre of Kalakshetra.

After visiting a Hindu temple there, he motored back to the Kalakshetra, Adyar.

The Dalai Lama was escorted to a mango-grove where, on an improvised throne, he sat with crossed legs in traditional fashion.

Prayers of seven different religions were offered, after which Dr. Ramaswami Ayyar garlanded the Dalai Lama on behalf of the Theosophical Society.

Mr. C. Rajagopalachariar said that 12 years back, he had the honour of receiving the elder brother of the Dalai Lama at Calcutta. " I had little thought then that this tragedy would ever happen to Tibet."

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of 12 years, and little could we imagine that a people who had received with devotion the teachings of Confucius and the Buddha would turn out so barbarous as they have been to you and to your people,"

Hoping that the times would change, and Tibet would once more become what it was before, Rajaji said Tibet was a land that accepted Government by dharma rather than by law.

The Dalai Lama said he had a firm belief that however strong the storm of evil and untruth might be, it could not extinguish totally the fire of the lamp of truth.

His Holiness ended his speech with a recitation from a Tibetan commentary on a tantric work of Santi ceva a Buddhist missionary who went from India.

At Madurai, the Dalai Lama spent an hour and a half in the Meenashi Temple admiring some of the most elaborate delicate and expressive works of stone architecture in the four-hundred-year-old edifice.

The Dalai Lama arrived in Mysore on December 31.

In Bangalore, the Dalai Lama, was accorded a warm reception at the Maha Bodhi Society. A welcome address was presented to him. The Chairman of the Society the Ven. bhikkhu Buddharakhita, presided.

### IN TIBET

Replying to the address, the Dalai Lama referred to the recent developments in Tibet leading to his exile and expressed his hope that " a day will soon come when the sun will, indeed, have an occasion to shine through the clouded sky ".

The Dalai Lama spoke of the Buddhist lore they in Tibet had built up through the kind efforts of Indian teachers and works written by Tibetan scholars themselves explaining the spiritual significance of the teachings of the Buddha.

The Dalai Lama ended his speech by saying. " May there be peace and happiness in the world. May you all be happy and may you all lead a life which will be in accordance with spiritual teachings."

The Dalai Lama will stay in India, he told a correspondent of the Dutch television station, NTS. in a very brief interview with the station's special correspondent in India, which was televised in the NTS New Year eve programme.

The Dalai Lama said that although he had no recent information on events in Tibet, he knew that resistance against the Communists was still continuing. He said he still hoped for a peaceful solution and, added that more than 20,000 Tibetans had fled their country by now.

The Deputy Minister of External Affairs Government of India Mr. Lakshmi Menon, stated in New Delhi that a sum of Rs. 2,93,871 approximately had been spent by the Government of India up to October 31, 1959 on the Dalai Lama and his entourage.

During the same period the Government had spent Rs. 23,26,291 on the 13,756 Tibetan refugees in India.

### TALKS ON TIBET

A three-day convention of Afro-Asian countries on Tibet will be held in New Delhi from February 19.

This was announced by Mr. Jayaprakash Narayan, chairman of the Preparatory Bureau of the convention.

He said it would purely be a non-official meeting of all those interested in the cause of Tibet's freedom.

Besides delegates to the convention a number of observers from Europe and some other countries are also expected.

A 16-member preparatory bureau with himself as its chairman, Mr. Narayan said, had been formed to make the necessary arrangements for holding this Convention. The headquarters of the Bureau would be at Delhi.

At present, he said every one was shutting his eyes to this great tragedy ". It was the moral duty " the people all over the world to do everything possible to help the people of Tibet even though such a step might appear to be of very little use to the suffering people there.

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Of all the Paths, the Eightfold Path is the best ; of all the Truths, the Four Noble Truths are the best ; of all states, freedom from desire is the best and of all men, the best is the man of vision.

## Buddhism Should be Spread in India

Ceylonese and Indian Buddhists met in Calcutta at a reception to hear a brief speech made by Mr. P. N. Rajabhoj, MP, president of the Indian Buddhist Society, who said that Buddhism should be, spread in India calmly and peacefully.

The reception was held by the Maha Bodhi Society of India, Mr. Devapriya Valisingha, the secretary of the society, presiding.

Mr. Rajabhoj called upon Indian Buddhists to emulate the qualities of their Ceylonese brothers and see that sectarianism disappeared from India. He said that Prime Minister Nehru's adherence to the Pancha Seela of the Buddha should be supported.

# December Activities at London Vihara

ON Sunday December 6, the Ven. Vimalo of the Western branch of the Sangha gave a sermon on " Development of Wisdom and Compassion ".

He said that if one wanted to understand Buddhism he should first study the Suttas. It was doubtful if they could know anything about Mahayana teaching without a knowledge of the early teaching of Buddhism. The early teaching gave prominence to three qualities they were morality, right mindfulness and understanding, while clinging to the idea of ego was a form of selfishness that they should endeavour to overcome.

Aversion and ill-will should be avoided : they were all afraid of being hurt by another's words or actions. It were better to investigate the other person's point of view ; while to perceive a good quality and overlook the bad would help to free one from hate and aversion.

Many Buddhists were content with observance of the Five Precepts, but if they wanted to attain to the higher stages they should learn to give up; the further they went, the more they would have to abandon.

On Saturday 12th, Dr. Gavenitz visited the Vihara accompanied by about fifty people to hear an address by the Ven. H. Saddhatissa Mahathera.

After welcoming his audience the Mahathera began by saying, "a vast portion of the human race honours the Buddha as the embodiment of wisdom and compassion ".

It was, he said, impossible to study the Buddha's words without being influenced by his serene outlook, friendliness and benignity. The Dhamma was something mankind could not afford to lose, because it was a way of life based on reason and understanding.

The final lecture of the month was given by Mr. A. H. Mirando, who spoke on " Some Thoughts on Buddhism."

Because of the three fundamental doctrines of Buddhism, he said, *anicca dukka* and *anatta*, Buddhists did not believe in personal gods who could help towards man's salvation since the latter were in as helpless a condition as human beings.

Buddhists did not believe in a divine being, whatever its nature might be, which could help in a man's salvation, and there was no question of propitiation to the divine power at all.

Mrs. Promodini Barua, 60, wife of Prof. B. R. Barua passed away on Sunday the 20th at Romford, 30 miles from London and according to the Indian Buddhist custom, the Ven. Saddhatissa went there on the same day to recite the Buddhist scriptures before the deceased.

The following day the Mahathera conducted her *Pansukula* service at the South Essex Crematorium and gave a sermon on *anicca*.

On the 22nd, the Rev. William Pully (Bhikkhu Anuruddha) en route from Burma to the United States of America to initiate a Buddhist Centre, visited the Vihara where he was welcomed by the Ven. Saddhatissa. They discussed various problems relating to the propagation of Buddhism in the West.

The Ven. Saddhatissa has received the following letter from Mr. William J. Walton, President of the Buddhist Society of Manchester, where the Mahathera gave two talks and instructions on Meditation last month.

He writes : " Your visit was much appreciated by those who were present and they are already looking forward to seeing you again. You will, no doubt, have heard how the work is progressing here."

# BUDDHISM GAINING GROUND IN 78 COUNTRIES

DR. G. P. MALALASEKERA, Ceylon's Ambassador in Russia, speaking at a meeting in Amparai in South Ceylon, in connection with the annual sessions of the All-Ceylon Buddhist Congress, said there were some Buddhists who felt that Buddhism was on the decline.

But he could assure them that Buddhism was gaining ground in nearly 78 countries in the world.

In Ceylon there were some Buddhists who only paid lip service to Buddhism but did not care what happened to the Sasana. Buddhists would be faced with big problems, he added, but he was certain that all these would be overcome and there would be a united Buddhist nation in Ceylon with the setting up of the Dharma Raja.

Dr. Malalasekera said they must be thankful to the Sangha for preserving Buddhism for without their guidance and protection everything they valued and respected would have been lost.

## TO EXPLORE BUDDHIST SITES

The Government of India has received a suggestion for organising a joint archaeological expedition by the USSR and India to Uzbekistan to explore some of the famous Buddhist sites there.

This was disclosed by Mr. Humayun Kabir, Minister for Scientific Research and Cultural Affairs, Government of India, when he met a delegation of Soviet writers in New Delhi.

## EMERALD BUDDHA STATUE RECOVERED

The Deputy Superintendent of Police of Amritsar, Mr. Sant Singh, has recovered the ancient one-piece emerald statue of the Buddha weighing 103 tolas.

The statue which is ten inches high, is valued at Rs. 500,000. Mr. Singh seized the statue from a jeweller's shop in Amritsar. The jeweller was later put under arrest.

The jeweller told the police that he had purchased it for Rs. 270 but did not disclose the name of the person who sold it to him. Although the origin of the statue is still a mystery, it is believed to be very ancient and has apparently been stolen either from some temple or from the treasure of some ruling prince.

An expert on precious stones said that the emerald Buddha statue was one of the oldest in his view. It could be over 2,000 years old. The police have not been able to trace the owner of this precious article and are working on different theories.

One theory is that it may have been brought to India by a Tibetan refugee and sold for a small amount.

## COLOURFUL PROCESSION IN CALCUTTA

"Let us pray for world peace". This was written on a banner carried by Buddhists who walked in pro-

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cession through south and central Calcutta.

Four men carried a small wooden temple in which was an image of the Buddha, on their shoulders. Incense was burnt and Tibetan Lamas chanted before the image.

Drums, horns, cymbals and other traditional musical instruments were played. Everyone in the long procession carried Buddhist scriptures wrapped in yellow cloth.

The procession was held in celebration of the occasion when the Buddha preached to his mother in heaven and descended on earth at a place called Sankissa.

## DALAI LAMA TO SET UP MONASTERY

Mr. Tsepon Shakabpa, a representative of the Dalai Lama, stated during a visit to Agra that the Dalai Lama has a plan to establish a monastery for 1,500 monks at Buxar in Bihar.

Mr. Shakabpa, who went to Agra to attend the Tibet Convention, said that the Dalai Lama hoped to establish more monasteries with the help of the Government of India.

## BUDDHIST SEMINAR AT SANCHI

The Indian Buddhist Society held a three-day seminar at Sanchi in the second week of this month.

The seminar synchronised with the three-day annual celebrations of the exposition the relics of Sariputta and Maha Moggallana, the two chief disciples of the Buddha, in the new vihara on the hilltop at Sanchi.

The seminar discussed various aspects of Buddhism and ways and means for wider propagation of the teachings of the Buddha. Problems affecting the neo-Buddhists also came up for discussion at the seminar.

## LECTURES ON MAHAYANA BUDDHISM

Dr. P. Jaini has resigned his post in India and become the permanent Lecturer in Pali and Sanskrit in the School of Oriental Studies in London.

He has begun a new series of lectures to the Buddhist Society in London. These began on October 30 and will end in March this year.

This series of ten lectures will cover the basic principle of Mahayana Buddhism. The Society announces : " All are advised to bring notebooks, for these will be schoolroom lectures to genuine students of Buddhism by a lecturer with the profound knowledge of his subject ".

## LECTURE ON BUDDHISM IN AUSTRALIA

Officers of the New South Wales Buddhist Society, Australia, Mr. C. Knight and Mr. N. Moschner, travelled from Sydney to Bathurst, 100 miles away, to lecture to a small group run by Mr. H. W. May.

The meeting was well attended and a lengthy and well prepared lecture for the benefit of those who could not attend the address was printed in the local newspaper.

## GIFT OF BUDDHA RUPAS FROM THAILAND

Mr. Sukich Nimmanheminde, Thai Minister of Commerce, had collected and sent to the Buddhist Society in London a collection of bronze and stone Buddhist images as found in the jungle or given by his friends to be sold to members of the Society or on the London market for the benefit of the funds of the Society.

Now, says *The Middle Way*, he has done it again to the tune of 72 Buddha heads and rupas which were sent by air.

" The proceeds of this consignment will be a magnificent contribution to the fund now being raised by the Editor to free the Society from all debt, and we are deeply grateful to Mr. Sukich, one of the oldest members of the Society, and his Thai friends for their generosity ", says *The Middle Way*.

## MEMORIAL SERVICE IN UNITED STATES

A memorial service in honour of the pioneers of Buddhism in America was recently held at the Buddhist Church of San Francisco.

The service was attended by Buddhists from throughout the United States who were attending a three-day conference of the Buddhist Churches of America.

## NEW MEDITATION CLASS IN LONDON

The Bhikkhu Dhammiko, now resident at the English Sangha, has agreed to hold a fortnightly class at the Buddhist Society, London, on alternate Thursdays. These classes began on November 12.

The bhikkhu, it is stated, will not confine himself to any one school of meditation. There is another meditation class at the Society run by Mrs. Robins.

## OXFORD MEDITATION WEEK

The Annual Meditation Week of the English Sangha Association was held last year at Oxford in the first week of August. There were twenty people taking part.

The week passed in silence in the set meditation techniques of Mindfulness as prescribed by the bhikku in charge, and the exercises were continued for an hour at a time on several days of the London Buddhist Society's Summer School.

## ZEN MONASTERY IN CALIFORNIA

The Zen Buddhist Temple of Stockton, California, U. S .A., is sponsoring and has founded the Zen Buddhist Monastery at Middlebar, California.

This is believed to be the first Buddhist Monastery in the United States. The property was donated by Mrs. Dorothy Van Theil of Jackson, California, and has been in her family for many years.

At present the Monastery has three monks. The Rev. MacDonough of the Zen Buddhist Temple is the founder and Abbot.

The facilities of the Monastery are available to all Buddhists for short periods of retreat and also for becoming Buddhist monks.

The Rev. MacDonough writes : " While the name denotes the Zen Sect of Buddhism, we will incorporate the principal rules of all sects of Buddhism to enable full value being derived for any Buddhist.

" We wish to extend a welcome to Buddhists all over the world to visit the Monastery or stay as long as they wish. The Monastery is supported by donations of money, food, and cloth for robes, and, of

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course, we make no charge from anyone".

Particulars concerning the Monastery can be obtained from the Rev. MacDonough, Zen Buddhist Temple, 2503 Del Rio Drive, Stockton 4, California.

## MEETING OF GERMAN BUDDHIST UNION

Last year's meeting of the Deustche Buddhistische Union (German Buddhist Union) took place in Hamburg on September 11, 12 and 13. It was a meeting of the leading personalities of the German Buddhist communities and societies.

Despite differences of opinion there was a great conformity of endeavour and it was the object of the conference to show that mutual striving was the bond enfolding all.

The needs of the individual organisations were discussed, experiences were exchanged and it could be seen without difficulty that all present evinced a firm resolve to stand up for the Buddha Doctrine.

It was stated that the Buddhistische Gesellschaft Hamburg was planning a House of Quiet to enable those from the big cities to find the desired calm and release from tension.

It was resolved to help the members to meet one another and to have discussions. Besides meeting of the German Buddhist Union, the Buddhistische Gesellschaft Hamburg had organised a Buddhist Seminar in which several took part.

The next yearly meeting of the German Buddhist Union is to take place on September 17 and 18 this year in Utting, Munich.

## TRAINING CENTRE FOR BHIKKHUS

The United States Ambassador in Ceylon, Mr. Bernard Gufler, declared open a Bhikkhu Social Service Training Centre at Kolonnawa near Colombo.

In declaring it open Mr. Gufler hoped that it would render useful service to the bhikkhus engaged in social service. The aid afforded through the Asia Foundation had undoubtedly been utilised for a good cause, he said.

## BUDDHIST PROBLEMS IN MAHARASHTRA

Mr. S. M. Joshi, secretary of the Samyukta Maharashtra Samiti said in a statement made in Bombay that it had been informally agreed between the representatives of the Samiti and the Congress that the problem of the scheduled caste persons converted to Buddhism in Maharashtra would be taken up and solved satisfactorily immediately after the formation of the new State of Maharashtra.

Mr. Joshi said that when the representatives of the Congress Party and the Samiti met in Delhi they discussed the position of those scheduled caste persons now converted to Buddhism in the future State of Maharashtra.

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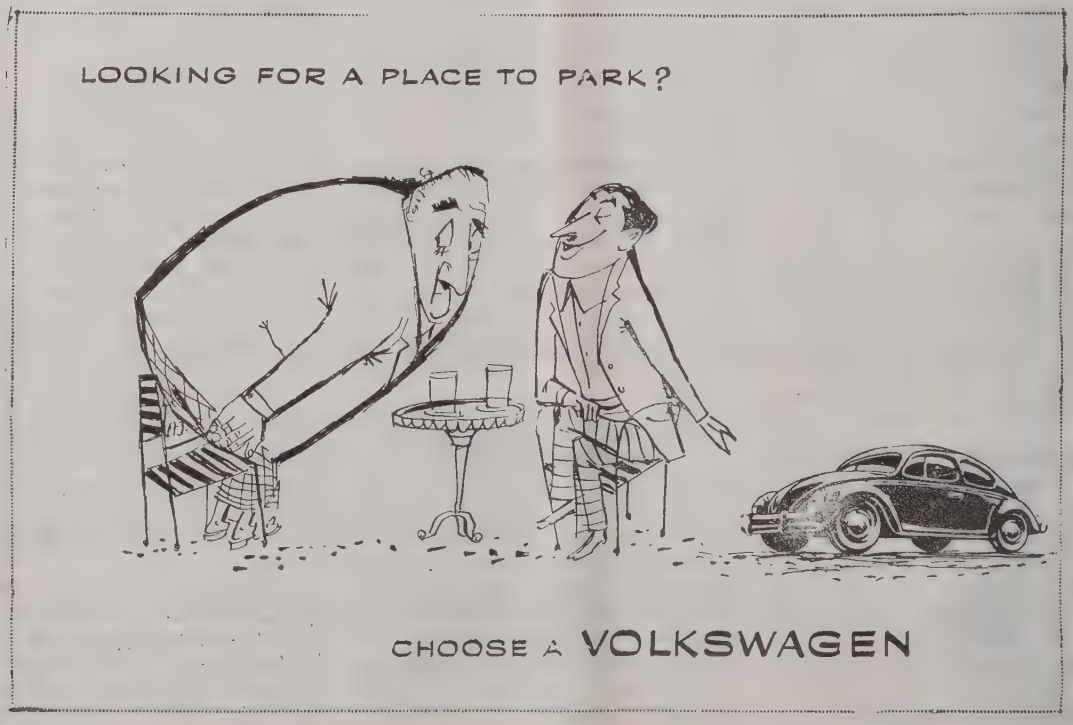

# CASE FOR RE-BIRTH ANALYSED

**THE CASE FOR RE-BIRTH by Francis Story. The Wheel Publications. Buddhist Publication Society, Kandy, Ceylon.**

THIS booklet comprises No. 12/13 of the Wheel Publications which are intended for free distribution throughout the world. The work of the Buddhist Publication Society in this noble task must indeed be highly commended and appreciated.

In this 70-page publication, Mr. Francis Story (the Anagarika Sugathananda) delves into ancient religious and philosophical systems and traces the belief in re-birth in analysing and commenting on the case for re-birth.

To understand how the Buddhist doctrine of re-birth differs from all those he has mentioned, and why the term re-birth is preferable to re-incarnation or transmigration, Mr. Story says, it is necessary to glance at the main principles of the Buddha's teaching. These are summed up in the Four Noble Truths.

He also refers to the fact that of late years interest in the doctrine of re-birth has been greatly stimulated by the publicity given to several cases of people who have remembered previous lives.

A very large portion of the booklet is devoted to examples from various countries of people who have remembered their previous lives and these make very interesting reading indeed.

"It is not too much", he says in conclusion "to say that the whole of man's future development depends upon an acceptance of re-birth and a fuller understanding of the ethical principles it brings to light".

He adds: "It is only by the acceptance of re-birth as a fact that the sense of moral responsibility in an ordered universe can be restored".

A.

## ANOTHER TRANSLATION OF THE DHAMMAPADA

**DHAMMAPADA: by Bhikkhu Buddharakkita, Maha Bodhi Society, Bangalore India.**

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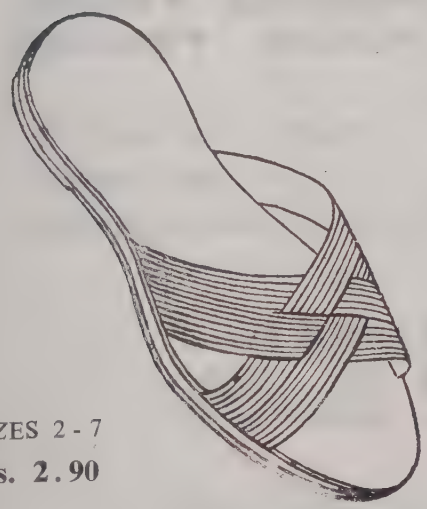
While welcoming the author's warnings about inaccurate and non-Buddhistic translations of this sacred book, one really fails to understand why at the cost of so much of valuable time and energy, Bhikkhu Buddharakkita compiled this work at all when he himself admits in its preface that he has "no pretention to its accuracy — far from it".

V. de S.

JAYANTI



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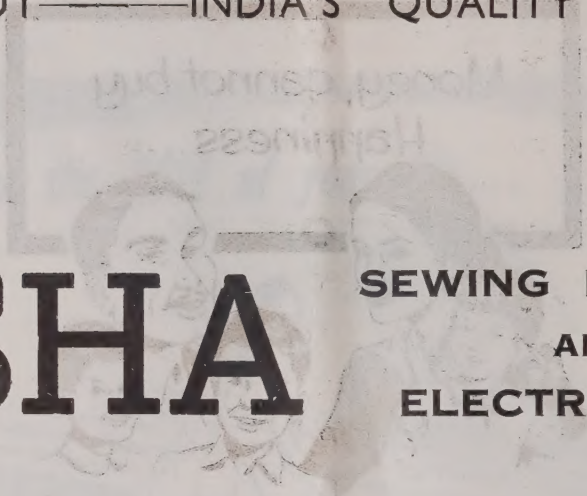

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